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# UNIVERSAL LAW

AND

## ITS OPPOSITES.

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*Jonathan Salomon*  
EXTRACTS FROM THE NOTE-BOOKS OF J. B. TURNER.

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DICTATED DECEMBER, 1891.

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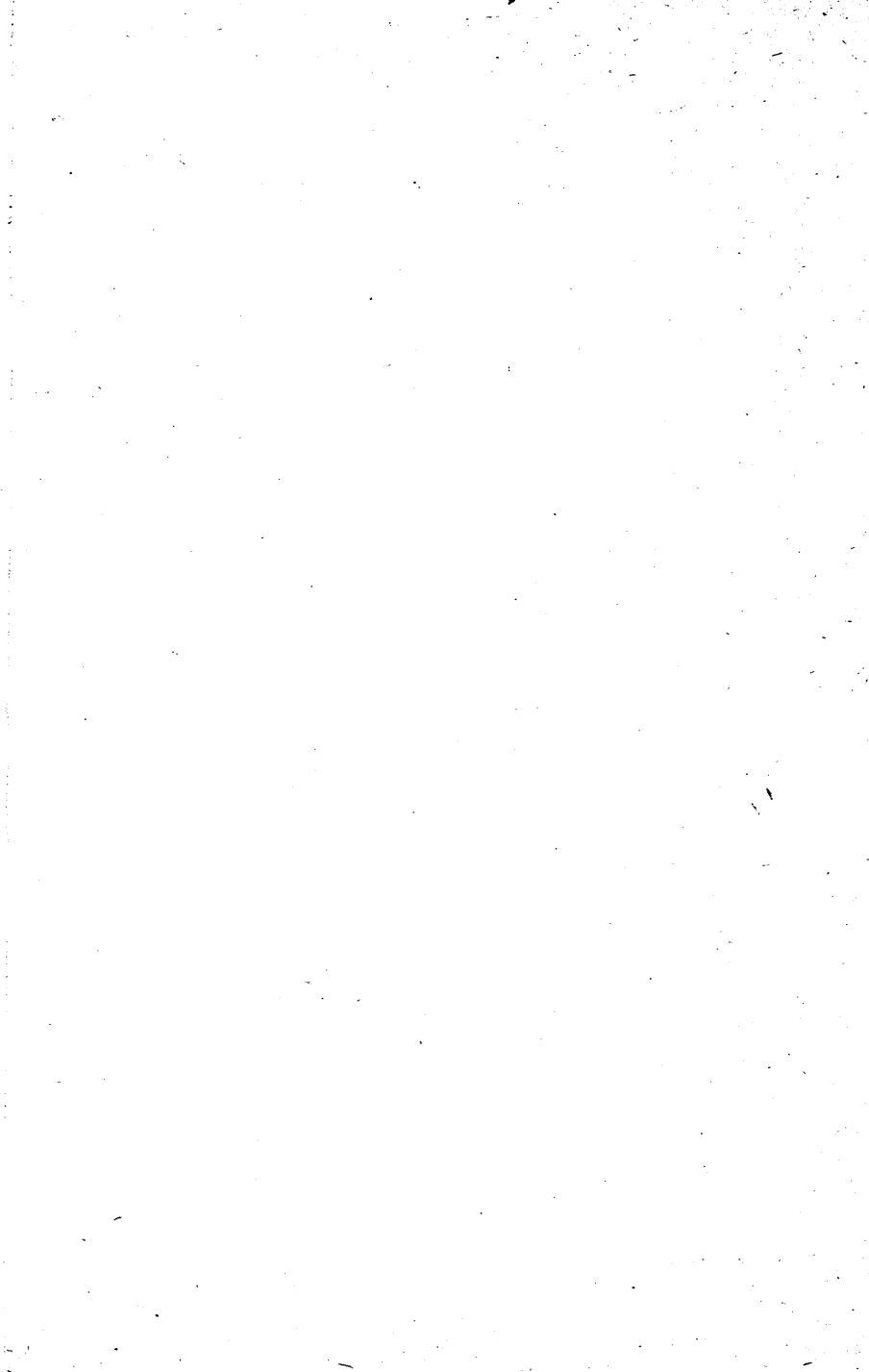
## EXPLANATORY PREFACE.

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Perhaps this paper ought to have been added to my recent book published by the Open Court Publishing Co., Chicago, price \$1.00; probably the only book extant which even attempts to discriminate between our authorized Christ-words, on which all our free schools and institutions are based; and our immense masses of church-words, out of which all our despotisms, dogmatisms, and superstitions have been evolved.

But as it was not so added, it is herewith presented to speak for itself.

Had not Christ as good a right to decide for himself what should be preached in his name, as other men have, however inspired, to decide for him?



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## UNIVERSAL LAW AND ITS OPPOSITES.

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*(Extracts from the Note-books of J. B. Turner. Dictated December, 1891.)*

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1. Universal law is the "logos" or reason of the ever-being method, aim, and end of the divine power or presence in forever creating and re-creating all the worlds and their contents. Of course law itself creates nothing and does nothing. But as it is forever unchangeable, when truly written out in words, it becomes the history of the infinite past, and a prophecy and rule of all life and conduct for the infinite future. Man can no more make or change a universal law than he can create a cosmos. Law, of necessity, involves conflicts and evils in its progress, but its final end and aim is supremely good and only good to each and all alike.

In the entire history of the world there has been but one single rational attempt to state the universal law of highest well-being in freedom for all and beneficence towards all the human race, as one whole, in all ages, climes and lands alike; and, strange to say, that one first effort was a triumphant and unquestionable success. Whether taken as the solid basis and platform of all physical, or all moral, human and spiritual law and order of ever-present being, it is, everywhere and always, one and the same thing—God manifestly

working through all possible forms and motions, all life and action, all conscious thought and reason, to truly reveal himself as their creator. And his method of doing this is the universal law for all that does exist or ever can exist.

We may wrangle about the name or the 'parentage, or the nature of the being who made this first statement of divine law to us, as much and as long as we please, but the law is unquestionably before us, and as rational creatures, we are bound to account for it, and in itself it shows that its author, whoever he was, was beyond all dispute immeasurably the greatest philosopher and teacher that was ever born into the world. With the unpremeditated ease and grace of a mother telling little stories to her children in simple fire-side symbolisms, he gathers up into a half-hour's discourse, all the primal, moral axioms and maxims of all the great teachers, sages and philosophers of all previous lands and ages, whether of the east or of the west, whether of China, India or Arabia, whether of Egypt, Judea, Greece or Rome, and so binds them together with the iron links of his matchless logic into one accordant whole of omnipresent, divine truth, that like his own seamless coat, you cannot take any part of them without taking the entire whole or rending it in twain. At its first hearing, the impartial world said, and with millions of times increased intelligence it re-iterates to-day, "surely man never spake like this man." This is universal reason, law and truth, or the reason and cause of being, the law and order of being, and the ever-present reality of being united in one completed whole, in such a one and complete harmony

that neither of the three can possibly exist without the others ; and so Christ, everywhere and-always, speaks of them. All philosophies, sciences and laws ; all books, Bibles, churches and creeds ; all schools, literatures and arts ; all empires, kingdoms and states not self-evidently based on this one and only accordant law of all laws, truth of all truths, and reason of all reasonings, is a self-evident humbug and must soon pass away, but all that is so based on it will abide forever, through all possible changes, deaths and disasters, or as long as God, nature, being, law, reason and truth continue to exist.

Christ delivered only two public speeches while on the earth. In his first he proclaimed what and what only his disciples were to preach and teach in his name. In Matt. X, before any other gospel or parts of a gospel had been even uttered in their ears, he “ finished commanding them ” when, where, and how to do it, and sent them forth to their work. In his last public speech, shortly before his death, Matt. XXIII, with an unusual vehemence, as though he foresaw all that was coming, he charged his disciples and all other men *what not to* teach and believe in his name. And first, they were not to *be, seem, do or teach*, like the old Scribe and Pharisee stage-players of the Jewish church, who soon after murdered him and all his apostles, because they would not teach their dogmas. Second, he commanded them, as a whole, to call no man their spiritual father on earth, but the one father of all spirits in the heavens, “ his father and our father, his God and our God,” as he explained it after the resurrection. Thus giving to himself and to all men a psychic,

or bodily heredity, from their earthly parents, but a zoic, or moral and spiritual heredity, from the father of all spirits. The Greek text never loses sight of this distinction, though covered up as much as possible in our theologies and translations. From our Christ words or from our sciences, we have no more reason to suppose that God creates a new spirit every time a child is born, than we have to suppose that he creates a new force every time a new motion occurs. This is the philosophical basis of all that Christ ever taught about our ever-being zoic spiritual life, its ever-being regenerations, resurrections and re-incarnations; its ever-being trials, judgments and disciplines. Third, he, as explicitly, charges them to call no man master, teacher, leader or lord on the earth but himself alone. This as thoroughly debars all possible inter-meddlings with his teachings from all who are to come after him, as his first speech did from all who had come before him. Still, the old apostate church seems to have understood him to be telling in his last speech exactly what they *ought* to preach, and in his first speech what they *ought not* to preach, but this we think somewhat of an "inspired" mistake.

When all was through, after the resurrection, Christ reiterated the command to the eleven disciples to teach to the nations only what he had already commanded them to teach, and to baptize them into that alone. He seems to have been aware of the fact that no one of them fully understood him, and therefore confined them to his own fit and deliberately chosen words, instead of leaving each one to patch up a gospel for himself out of his merely casual and personal talks and

illustrations, suited to the incidental needs of others ; as we adhere to our written Constitution, instead of the miscellaneous talks of its framers with those round about them.

Whoever may have first uttered this universal law, it is myriads of times more demonstrable to-day by all sorts of human experience, than it ever could have been at that time. It is to-day not only the only *fit* and the only *proposed*, but the only *possible* law for the entire human race. Every human interest starts at once into moral and spiritual life and activity wherever it is heeded; or wanes and droops and falters into despotism and death wherever it is disregarded. Bibles, sermons, and creeds are no more a substitute for it, than are band-boxes, sea-serpents and cranes. Paul was probably the greatest advocate and expounder of this universal law that ever lived upon earth. Daniel Webster expounded our own constitutional law in much the same way. To signify his deep sense of their unity and harmony, before he died, he ordered his symbolic text of the Christ word to be inscribed upon his tombstone. Neither of them ever dreamed of adding to or changing the primal law, no more than they did of creating a new world.

Under this law, all monopoly of power into a despotism, or of learning into a priest-craft, whether on earth or in all the heavens, is as impossible as it is for a thing to be and not to be at the same time.

This first public speech of Christ's on earth, and his first and only philosophical idea of God, briefly, fully and clearly contains what all the world, or any man now in it, now knows either of God or of his ever-being king-

dom of the heavens, while his last public speech, Matt. XXIII, clearly shows us what he thought of all its apostate, opposite and substituted church dogmatisms and heathenisms of the world. We do not pick out these utterances, no more than we pick out our own great declarations and constitutions. He himself picked them out and clearly declared his own reasons for it. All else he ever said or did shines down upon these great central truths and reveals to us their true glory, power and beauty, as the sunlight reveals the solid earth, as it forever rolls round beneath it. If he meant nothing in particular by these central utterances, if they revealed nothing to us, his whole life, death and resurrection reveals nothing, is based on nothing, and will be perpetually falling into nothing, in the future as it has been in the past, till some new and startling reformer or sectarist shall arise to give it some new phase of pretended coherency and power. But bibles or no bibles, churches or no churches, philosophers or no philosophers, the world can never get rid of his own calm, quiet, philosophical, self-evident and unobtrusive solution of the mighty mysteries of being and of all that is now or ever can be in it, all embraced in two simple ideas, "*our father in the heavens and his kingdom over all,*" life, light, power, being and salvation for all that ever did exist or ever can; through the ever-being discipline that corrects the evil of our ways as the wind blows away the chaff, the water washes out the filth, or the fire burns out the dross.

II. But the apostate old despots, priests and rowdies of the Roman Empire were necessitated to push this law aside as an old sermon, and devise some

substitute for it suited to their ends and aims, under the auspices of what they declare to be the church; and, in the fourth century, "this church" pregnant with apostate despotism and rowdyism, became ready for its delivery. Of the three main points of its creed about the Father, the Son and the Spirit, the first was, "I believe in God, the Father Almighty." This first utterance paved the way for all the despotism they wanted on earth or in the heavens. Neither Christ nor any one of his apostles ever spoke or heard of any such being as a "Father Almighty," ruling the world by brute force as his only ultimate resort. The second is still worse. It expresses a belief in the Son, as being somewhat irregularly born, as living, suffering and dying; as rising from the dead, descending into hell, ascending into heaven, etc., etc., as thousands of other men may have done for aught we need know or care. It recites not a single word that even looks toward one single thing Christ ever commanded any man to proclaim, preach and teach in his name on the earth. It paves the way for dress-parading anything wholly outward, sensual and non-essential in Christ's name that they might desire, but never a word that looks toward any of the essentials of his spirit, character, teaching or kingdom. This heaven and hell is a totally heathen idea of the church word, and wholly antagonizes all our Christ words, even to this day. The third point was still worse, if possible, than the other two. It is all about the Holy Ghost and the Holy Catholic church, words and phrases, not only never in any Christ word, but never in any decent Bible upon earth, so far as we know, Christian, Mohammedan or Pagan. Christ



was not after a ghost or a ghoul or a sprite or a church or a sect of any sort, but he *was* after the ever-present and ever-being invisible spirit of the father of all, "his father and our father, his God and our God," and his ever-being kingdom over all worlds and beings — his kingdom and our kingdom, his law and our law. But this forged and false and lying old "Apostles' Creed," the father and the mother of all our church creeds, since that doleful day, betrays, ignores and annihilates all those vast aims and ends, in one and the same heap of apostacies and lies, the real basis of all the despotisms that have ever since existed upon the earth. If these old church apostates had required their disciples to say: 1st, I believe in God, the Father, all loving; 2nd, And in his Son, Jesus Christ our Lord, his only true revealer; 3d, And in his ever-present kingdom over all worlds and beings; they would have said something that at least looks towards our authorized Christ word and towards the universal well-being of the race, as it is defined and guaranteed in that Christ word to every man who can ever walk the earth. But this is exactly what they did not want. They, therefore, contrived, though in a very bungling way, as all their successors have done, to dodge the entire whole of Christ's revealed freedom, and to establish their own puerile and shameless despotisms in its place.

III. I repeat, This reputed Christ word, whoever may have first uttered it, is the only law of God or man, that was ever fit or possible or even proposed to be made the law of liberty, equality and fraternity in all right and righteousness over all, and for all who shall ever dwell on the earth.

And this miserable caricature of the old apostate church of the fourth century and its still more apostate progeny of successors, are the only things that have ever been proposed as its substitute, or rather as their means of totally exterminating this only possible universal Christ law to make room for their diabolical petty despotisms of church and sect, capable of nothing but universal anarchy, strife and despair, instead of universal unity in an ever-present freedom of unending peace and hope. Between these two, we Americans not only *can* but *must* take our choice. We cannot hobble and stumble along, over-burdened with the insane contradictions of the two. For every one of our free institutions is based on the first, and not a single one of them was ever based on the last, and never can be.

If all our teachers and preachers should, at once, stop gassing and prating over and dress-parading these old apostate church dogmas and creeds, and concentrate their learning and wisdom and power upon illustrating and applying to every human need these great omnipresent truths of the Christ word, as Christ himself did while here on the earth, the whole world would soon see the full-orbed glory of such a sunrise, as the children of men never saw before, and all our millions of people would ere long be able, in one great continental mass meeting, to sing together, with heart, soul and voice, our three most triumphant national songs, all blended into one harmonious whole:

“All hail the power of Jesus’ name  
Let angels prostrate fall,  
Bring forth the royal diadem  
And crown HIM Lord of all.

Rally round the flag, boys,  
Rally round the flag, boys,  
Rally round the flag, girls and all.

Sixty millions strong, forever singing,  
Glory hallelujah, glory hallelujah,  
Glory to God in the highest, peace on earth, good  
will to man."

Signifying that Christ is our only teacher, God's kingdom our only kingdom and his glory our only glory. Leaving all apostate sects and churches to their own chosen apostacies, but electing for ourselves one Lord, one faith, one baptism, one and the same ever-being light, life and truth.

After centuries of trial, this proclaimed law of the Christ word, exactly as it was first uttered, is good enough for the Republic, and all the republics of the earth and of the heavens, whether it is worth anything to the churches or sects or not.

But it is the kingdom and the greatness of the kingdom of the whole earth and the heavens, that is to be given to our God and to his Christ, and not some little nasty papacy or sect. Shall we give it?

I am fully aware that, under our system, every individual administrator of a state or church office cannot himself advance more rapidly, than he can take his people along with him, and of that he is and must be the sole judge. Hence, I never quarrel with a pastor or teacher of any sort, who is trying to do the best he can in his own surroundings, but I do think it would add immensely to their strength, usefulness and comfort to unite in acknowledging the proclaimed Christ word, instead of church Bibles and dogmas, as the sole end and aim of all their labors, setting them at once

in harmony with the republic and with all else that ever ought to be taught in all our churches or schools. And right here it deserves special notice, that since our republic threw overboard all allegiance to these church words and sects, and based itself solely on these simple Christ words, their ultimate principles have, almost without effort, spread over nearly two hundred millions of men on the Western and the Eastern Continents, while to-day no human power can spread any one of our church creeds over a single intelligent village in all Christendom.

Hence, it becomes so indispensable to us Americans that this second and last commanded Christ word should be kept continually resounding in our ears: "Woe unto you, Scribe and Pharisee, stage players." For as sure as God and Christ live and reign, and nature continues as it is, it must come at last upon all that dwell on the earth.

Between our few, simple and plain authorized Christ-words and our huge masses of dress-parade and vaunting church words, there is no similarity, either of matter or style, of aim or end. All true disciples feed and live on the Christ words alone. All mere hirelings, hangers on to the church and sect, browse and feed, or fight and die, over the scrap text church words.

Christ bound all the essentials of his gospel strong and fast to his own few and fitly chosen words. Not to have done so would have been treason both to himself and to us, as the whole history of the world now shows. He began with the spirit, the conscious spirit, in every sane man, and ended with the spirit, the uni-

versal spirit of God, "our father and his father," forever in us and in himself, and manifested through all that can exist, and showed, as Paul says, that "this law of the spirit of life hath made us forever free from the law of sin and death." "Oh death, where is thy sting? Oh grave, where is thy victory?"

#### IV. "*The Saints of the Church Word.*"

The Christ word made no provision for show-case saints or even christians or privileged classes of any sort. All it could have or use were all alike disciples or learners *forever*, from their one and only teacher and leader, who was at all times and places, whether in life or in death, so pressingly full of the divine spirit of all truth, "of his father and our father," that it perpetually overflowed on all that were around him, whether good or bad.

But the church-word was necessitated to have its dress-parades and its dumb shows and its dogmas of privileged classes and orders, and to hold fast to these, whether it had anything else or not.

The Rev. Heber Newton, in his recent book, on "Church and Creed" has given us a most graphic and truthful picture of these wholly new, but now old-time, saints of the church word, of the fourth century, as they are described in all truthful histories, both sacred and profane. Says he :

"The story of these councils forms a tale of violent and acrimonious disputes, of metaphysical hair-splitting and theological jugglery, of political intrigue and ecclesiastical scandal mongery, of bitter passions breaking forth into words of execration, calling down anathemas instead of benedictions, a scene of clenched fists

and drawn swords, of soldiers keeping bishops from each other's throats, of bloody massacres and stealthy assassinations. One council was actually so 'ashamed of its proceedings that it suppressed them. In one of the disputes following the great council from which our noble creed issued — 'Maidens were insulted and scourged, monks were trodden under foot, the holy temple was profaned, the sacred books thrown into the flames, a church and a baptistry were burned.'

" 'By means of tumult, violence and trickery, bishops of the opposite view found themselves compelled to acknowledge that there was one nature in Christ.' In this council monks and bishops screamed — 'Whoso speaks of two natures is a *Nestorians*, and let him be even cut asunder.' This was no poetic license of expression. A bishop kicked to death by another bishop in the course of their arguments, one hundred and thirty-seven corpses left in a church to attest the convincing reasons by which the most ruffianly side proved its orthodoxy — these are but samples of the spirit of sweet reasonableness animating some of those assemblies of the saints."

Which of these two universal laws, or creeds, and which of these two classes of saints shall we teach our American youth to heed and to follow? It would be somewhat difficult for even an expert to follow both at one and the same time.

To each one of these old ruffian Romans, this pretended church gave more power than Christ ever gave to all his eleven apostles. For he gave to them only the power to preach what he himself had commanded them. But this church gave to each one of these old

voters on the Canon and the Creed, by his power of casting a single majority vote, the right of deciding what should and should not be the true word of God for all generations to come, to be enforced by the united power of the church and the empire.

This church thus becomes doubly and trebly armed. It could use the Christ word for tolling the sheep into the fold, and the church word for ruling, fleecing and skinning them when it got them there. It could preach Christ as the sole rule and solace of life to the humble poor, but to their proud and arrogant oppressors, as the sole scape-goat for their sins, and they took good care that he should never be sent off to the desert without a full load. What could be more disastrous or more devilish than this? Is it possible to imagine that the spirit of God or of Christ could ever have had anything to do with such a farce?

It has been said that the whole Apocalypse and some other books were added to this word of God by the majority vote of a single old monk. But while this can never be proved, we absolutely know that anyone or all of them might have been so added. Are we all together infinitesimal idiots, or is God one infinite idiot over us all?

In eighteen centuries, no sane man has misunderstood this simple Christ word, except as this super-added and anti-Christ church word has forced it into its mis-translations and mis-applications.

Christ came to be himself the light and not the mere scape-goat of the world, nor to get illumination and inspiration from these old Bible and creed-makers, centuries after him. The idea and the fact of a "*Holy*

*Catholic Church*” is as foreign to the Christ word and to all history as is the idea and fact of a “*Holy Catholic Devil*.”

V. “*The Two Cults.*”

Our cult of the church word and our cult of the Christ word are so very different in their origin, aim and end, that it is a great puzzle to find any sort of resemblance between them. That of the church word grew wholly out of the tyranny and dogmatism of these old apostates of the fourth century, and is based wholly upon them.

That of our simple Christ-word is based on all that the race has ever known of the true God and of true righteousness, since the days of the old Egyptian king, Ptah-Hotep, before Abram was born, and perhaps in the days of Methusalah. He wrote of God and righteousness, of duty and destiny, in much the same strain and spirit. He, just as we do, appealed to the ancients for the truth of what he wrote, wrapped his papyrus and mummy cloths about him, and lay down to die, and to await the resurrection of the just. He has now risen again and is on a missionary tour in this free country, most eloquently pleading for the truth of all our Christ-words, and against all the apostate shams that would supplant them. Shall we hear him?

This universal, divine law and cult of the Christ-word, and its divine correlatives, are no more like the apostate dogmas and cult of the church word and its correlatives, than our own government is like that of Russia or Rome. Any dozen men, wise or foolish, can vote up or down, or get into or out of, the church cult;



but the whole human race can neither vote up nor down, get into or out of, this universal Christ cult; no more than they can the vital atmosphere that forever surrounds them.

Shall we hear and heed this one voice, this one and only word of God to us in all its deliberately chosen public utterances to us and to our race; or shall we proceed church-wise, set him aside as a mere scape-goat, give the floor to any one who wants it, from Adam's day down to our own, to orate at his leisure, and, when they are all through, if any doubts remain, refer them to him? This is the greatest question any assembly of human beings ever decided. I, therefore, refer it to this club.

1st. These old apostate churchmen completed their work by throwing overboard the only word, "logos," or reason of God, given us by Christ, and substituting their own big Bible in its place. 2nd. And by throwing overboard the only clear and distinct definitions of inspiration and religion, of the universal love of God, law of God, truth and wisdom of God, found in their own whole Bible, and substituting their own dogmas in place of them. This gave them plenty of room to make their word of God the most diabolical of all despotisms, and its real believers the most abject of all slaves. But even all this could not extinguish the matchless and all-conquering wisdom and truth of the simple Christ-word, as we all see, feel and know it to-day.

## THE SUMMARY OF ALL TRUTH.

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Christ, while here on earth, everywhere claimed to be the sole true revealer of the invisible spirit of God, the father of all spirits, and of his ever-being and universal *kingdom, law, gospel, truth*, and **WORD**, over all who dwell on the earth, and that all that give heed to his commandments, his spirit, his truth, shall be guided from time to time into all needed truth.

What apostle or priesthood, what church or sect, what Bible or book has he, since his death, inspired to contradict him, or to add to or take from his own clearly authorized and commanded *word of God* to be proclaimed, preached and taught to all the nations of the earth? And to whom gave he power to declare and decide for all others what books of the earth are inspired and true and what not? And where and when did they live, and what sort of fellows were they who first set up this claim? These are the greatest questions of every land and age, which every honest man of common sense ought to seek to answer for himself without any nagging or catechizing from the expert champions of contradictory creeds and sects who assume the whole question in debate to start with. Everything in our whole world which is in harmony with this one great over-mastering truth of all truths, and word of all words, is to be received, and all that is not in harmony is to be rejected, wherever or how-

ever it may be found. "The truth alone shall make you free—my word, my voice, and that alone."

Christ everywhere declares that his own personal words are the exclusive words of God. The church declared that their big Bible was the word of God. They might as well have declared universal literature to be that word, or we as well have declared that universal written law was our state Constitution. Christ's ruling annihilates the possibility of all king-craft, priest-craft, or unjust monopolies on the face of the earth. Their ruling brings them all back again in worse struggles for power than ever before. His ruling enables every poor man and woman on earth to know their own rights and duties more clearly and fully than any pope or council can ever know them, or their own rights and duties under the church ruling. Under this ruling every man is free to think, believe, speak, act and worship as he pleases, outside of the few necessary things prohibited or enjoined upon each and all alike. Under the church ruling every man must think, read, talk, believe, do and worship as the church directs, whether they are wise or foolish, false or true, right or wrong. And fifteen centuries of hard study has taught no part of them, outside of the simple Christ-word, what they ought to think, read, believe, do or preach, except that the greater part of them still believe and preach, that, if a man should do hereafter exactly as Christ directs him to do and believe, it would by no means keep him out of their hell, fit him for their heaven or their church. And if Christ himself should appear as an unknown character and candidate as a preacher, it is doubtful if he would find

employment in the whole round of Christendom. Doubtless there would be many in every church most eager to hear him and drink in all his words. But the wisely orthodox, always the ruling power, would not think it prudent to employ him. "For, though doubtless a very good man, he is not discreet, you know," and might divide the church, as he is in the habit of doing wherever he really comes in his own true glory or character, as we read in the wofully mis-translated twenty-fifth of Matthew, translated to suit the church creeds, but not his.

Most men are not trying at all to believe in God or in Christ, but in the Bible and the church. But if we should ransack all the libraries of the world and shovel the earth all over to its center, we should never find half as much proof of the truth of the Bible and church-word, as is that inevitable proof of the Christ-word and of all its correlative truths, which every man of us carries within himself every hour of his life. Christ came not to bring life and "immortality" to light, but life and "incorruptibility," far more needed, here and now, than it ever can be in any heathen heaven or hell. Peace on earth (and not out of sight below it or above it)—good will to men (and not to fancied devils or angels) was his sole end and aim.

In his first public speech he told all men exactly how to *find* and to *know* the invisible father of all spirits—how to be born from above and to become the true sons of God and brethren of himself and to be eternally blessed in that finding. In his second and last speech he warned them against all the chief errors that are liable to divert them in this pursuit.

What had this Son of Man and Son of God done or said that he needed to be forever put under the guardianship of that close corporation of queer old saints of the fourth century, called a church, and never more allowed to speak to the children of men except through the bolted and barred windows of their prison-house of scripture analogies, handed down from Adam's day to our own, and, in pretense of exalting him, making him, in fact, somewhat less than any who came before or after him, doing the very thing he most vehemently cautioned them and us and all the world against doing?

Thanks be to God, the all-loving father of all spirits and of all truth, we are slowly passing out of our slavery to the church-word, its Bibledom of mere beliefs and professions with all its Hebrew and heathen dumb shows and dress parades, into the everlasting and ever present life and light, truth and reality of the simple Christ-word as laid down to us and ordained by himself alone, but perpetually made more and more manifest to us by everything that can exist within us or round about us, and to all others who can ever dwell on the earth. This is the everlasting verity, the only thing that has come to stay, to do final good to all and evil to none.

It includes and embraces within itself all there ever was in any of the heathenisms or Hebrewisms that preceded it; all there is or ever will be in any of the books, Bibles, sects and creeds of the world; all that our Agnostic, Gnostic and spiritualistic believers or unbelievers have to say or show that is of any solid worth to a single individual or to all mankind.

Truly know thyself, and know God, or the ever present spirit of goodness and truth, is the whole of it.

What church or creed ever held the rightful monopoly of this knowledge?

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### “OUR REDEEMER AND SAVIOUR.”

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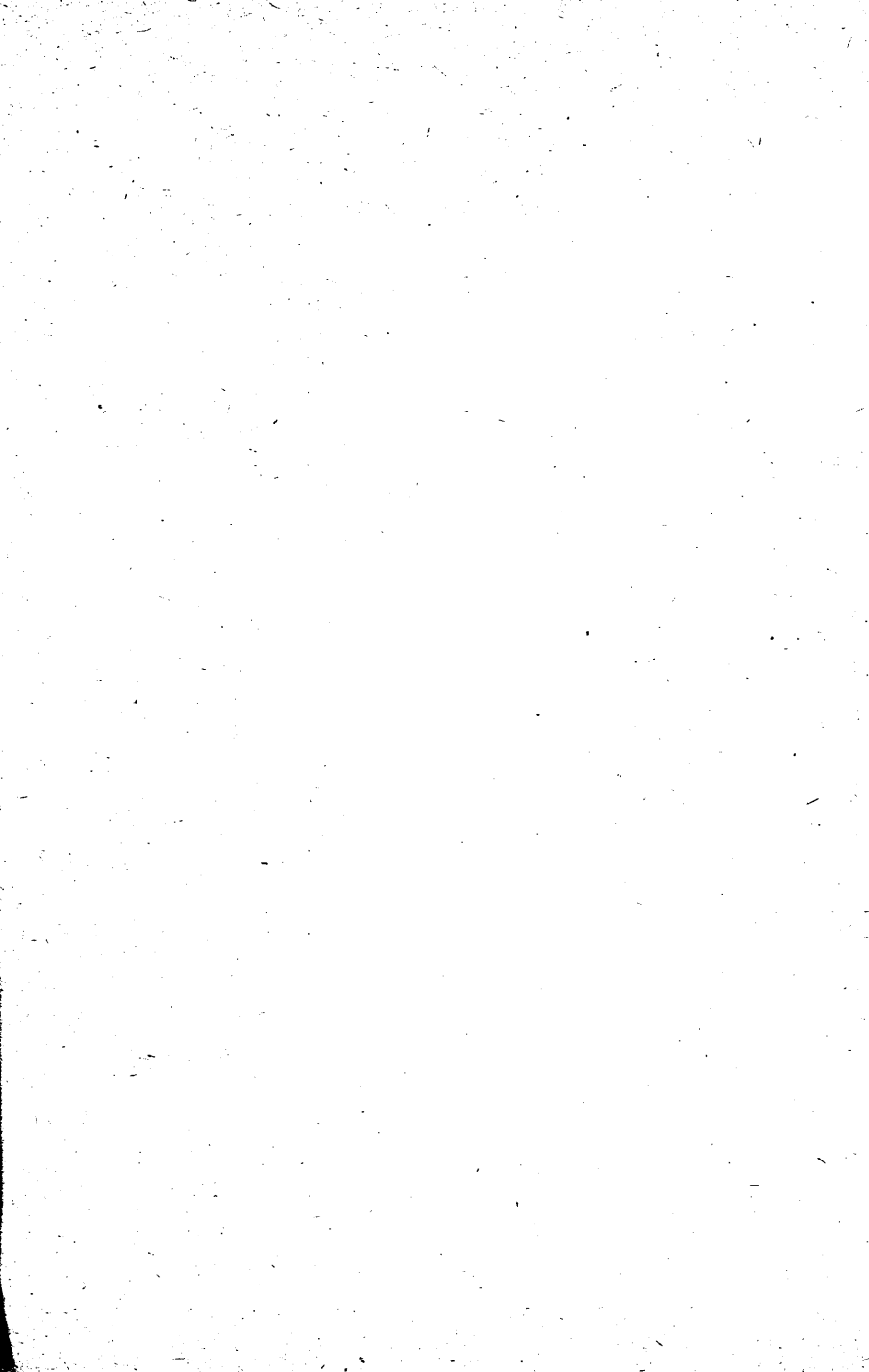
The grateful followers of Christ joyously proclaimed him their redeemer and saviour, not at his suggestion, nor as their scape-goat, but because he alone had given them a universal law and gospel which redeemed and saved them and theirs from the perpetual slavery of insane selfishness and greed, both personal and social, from the curse of all former laws, whether of Jews or of Gentiles, their tyrannies and their superstitions, from the possibilities of all king-crafts, priest-crafts and unjust monopolies, whether on earth or in the heavens. And this law, if fully consummated, would transform the whole earth into a better heaven than the church or any of its Apocalyptic seers have ever, as yet, dreamed of.

All this the old show-case saints of the fourth century threw remorselessly overboard to make room for their own chaos of pretendedly inspired books and Bibles, creeds and dogmas. Who or what inspired either them or their work? Surely not this Son of Man and Son of God. “For a house divided against itself cannot stand.”

The Christ-word was designed and adapted to develop the utmost universal freedom and reason in all truth and righteousness all around the globe. The church-word was designed and adapted to subordinate all reason, truth and righteousness to the dogmatism and despotism of the local church and sects, antagonistic to each other and still more to the Christ-word.

Any confessed belief in the Bible, church and creed is no more even a profession of allegiance to Jesus Christ than the confession of belief in universal literature, Mormonism and negro slavery would be a professed allegiance to the government of the United States.

The methods of the Salvation Army are more accordant with our Republic, and with the kingdom of Christ on earth, than our discordant churches and sects can ever be. It works for supplying the wants of the poor and needy, while the Army of the Republic works in the defense of their rights. Over this twin brother-hood of helpers and defenders, our stars and stripes will forever float more proudly and more safely than over either of them alone.







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Turner.

Universal law.